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PUBLIC BATHS.

A CITIZEN of this country looks with pride upon its marvellous development, and upon the forces that have been set in operation tending toward a higher civilization—a greater degree of knowledge, of comfort and of general wealth than is enjoyed by the people of other lands; but he seems to disregard the necessity of providing means whereby the people may have an opportunity to keep themselves clean.

We look back with feelings of contempt upon the pagan world, and, in fact, upon the early Christian world. We consider the people of those days barbarous; but in many things which go to make life bearable we may well take lessons from these generations of the past. The great desire of the people is happiness. Gambetta in one of his impassioned orations repeated the observation of Juvenal, who said that what the people wanted was "bread and the circus." The old Romans not only had bread and the circus, but also the opportunity of enjoying in their extensive public baths the unrestricted use of fresh water.

In some religions the use of water was highly commended, particularly in that of the Jews, who were especially enjoined to use running water and to indulge in baths as a religious observance, and also in that of the Mohammedans, who in the

absence of water in crossing the desert were in the habit of going through the motions of washing the hands.

The subject is neither modern nor novel. The importance of the free use of water, of baths and of personal cleanliness has been recognized from the earliest times. It is, therefore, the more surprising that the people of this country are so far behind in one of the first essentials of a highly developed civilization. Without a sense of cleanliness, a high degree of civic pride is impossible. People who are unclean see no necessity for clean streets, dwellings and public buildings. Everything depends upon the standard. From that of a person of cleanly habits, the public buildings of this country, to say nothing of the streets and public places generally, are a reproach, and yet little public criticism is called forth. What there is is strong enough, but it is insufficient to attract the attention of the rulers. It is unpleasant to refer to features of our modern life, but it is essential that reference should be made to some of them. It does not seem, for example, that people with right ideas would tolerate the almost universal habit among men of expectorating upon the sidewalk. Nothing is more disgusting, and yet it causes little more than a passing remark now and then from an individual, who perhaps is regarded as oversensitive. It may be claimed without fear of successful contradiction that no important reform in the matter of clean buildings and clean streets can be effected until the sense of the people is more highly developed through the general use of public baths.

The attitude of the United States as regards public baths would be bad enough if it were the same as that of the countries of modern Europe. Unfortunately it is worse. We are fifty years behind them all. In support of this assertion I quote from a report of P. P. Bailey, civil engineer, to the committee appointed to promote the establishment of baths and wash-houses for the laboring classes, London, 1852 :

With a very large class of society, cleanliness of person and apparel is a distinctive feature which separates upright, honest poverty from the recklessness of the dissolute and idle. We have heard of alleys and courts in the metropolis and our manufacturing towns

swarming with tenants (indeed in most neighborhoods the population seems to bear an inverse ratio to the cleanliness) where there was either no water supply at all, or one woefully insufficient; where the turning on of the weekly dole of water was the signal for a general scrimmage and conflict; and where, consequently, dirt and disease were supreme; where cleanliness was an impossibility and decency unknown. Now it is a fact by no means creditable to modern civilization that this disgrace is peculiarly its own. With a far slighter acquaintance with the arts, and with much inferior resources, the inhabitants of the ancient world were almost universally possessed of appliances for bathing. In Egypt and Greece and Rome alike the practice was familiar to all ranks and to both sexes; but even so long ago as the time of Homer we find mention of warm baths in one of the streams of the Scamander; whilst from the age of Cicero down to the close of Roman history public baths of great size and magnificence were erected, the charge for admittance to which was the smallest Roman coin, a quadrans, about half a farthing of our money, for adults, and children were admitted free. Contrast these advantages with the condition of a London artisan before the opening of the public baths and wash-houses. The gradual extension of the city had enclosed all the streams which were once available, whilst his work precluded him from seeking more distant sources. Of course, the more confined his dwelling became the greater would be the need of cleanliness, both in person and dress, and both were almost unattainable by thousands. If by some fortunate contrivance or some self-denial the housewife managed to get the clothes half washed, the living room was commonly the only place for drying them, and the reeking steam would drive many a workman to take refuge in the nearest tavern; whilst in many more instances the difficulty of maintaining cleanliness broke down the last barriers of self-respect and brought vice and crime in its train. This state of things had for some time been painfully notorious, and as long since as 1833 attention had been called to the subject by the evidence given before a committee of the House of Commons on Public Walks.

Some writers, as previously pointed out, have stated that were public baths extensively provided, little use would be made of them. This is not borne out by the experience of those countries where baths have been largely established. I quote from an article in Chambers' *Edinburgh Journal* July, 1847, entitled "The Free Baths and Wash-houses at East Smithfield."

The institution is open from eight in the morning until eight at night. During part of the day—namely, from eight until four o'clock—women are exclusively admitted to wash their clothes and bathe;

and on the women retiring, from four until eight in the evening men are admitted to those privileges.

The reader by this time will be curious to know to what extent the class of people for whom those baths and wash-houses were more especially intended have availed themselves of the advantages which they offer. "On the first proposition of the institution," we are informed in the first report of the committee that, "many benevolent-minded individuals doubted the utility of the trial, thinking the very poor so sunk in wretchedness that they would not consider their appearance and personal comfort worth the trouble of improvement and their filthy state more consonant with their circumstances." These were men, we imagine, of the "Can't Be Done" school, who are ever found ready to throw cold water upon any philanthropic or patriotic project the promoters of which seek to accomplish their object by wandering away from the ordinary and beaten tracks of benevolence. It is with just gratulations that the result is stated of the first year's essay of the institution—namely, 27,622 bathers, 35,480 washers or dryers of clothes, and 4522 ironers. This is the best proof of the desire of the poor to be neat, clean and wholesome when they can have the requisites. We learned, however, from Mr. Bowie that the number of poor people who came to wash and bathe on the premises during the second year had exceeded the number in the first year by about fifteen thousand. About 140 persons on an average bathed and washed in a day. Of the persons who bathed and washed during the first year upwards of 9000 came from a distance of from two to five miles and above 1300 bathed and washed who, on the preceding night, slept at places from five to twenty-five miles distant.

It is scarcely worth while to produce further evidence that the people would avail themselves of such opportunities, yet it may be stated that during the first year following the opening of the public baths in London over two million people enjoyed their benefits.

As indicating the importance of the subject in England and Continental Europe, it may be stated that the public statutes alone would make a large-sized volume, and that immense appropriations have been made by various governments for the purpose of establishing public baths.

Tolstoi has most forcibly and vividly pointed out that the prosperous and cleanly instinctively avoid the poor and uncleanly. This unquestionably is more marked in Europe, where second and third-class railway coaches, for example, are provided, than in this country, though even here the first-

class or drawing-room coach is steadily gaining in favor with those who can afford it. While no doubt the social millennium can never be realized, yet by improvement in the habits of the masses much can be done to make class distinctions less odious and heartless. Though well-bred and cleanly people inevitably shun the ill-bred and uncleanly, it is nevertheless exceedingly surprising that so many of the former will tolerate the presence of servants who are frequently strangers to personal cleanliness, and who are, plainly speaking, unpleasantly offensive. It may safely be asserted that, with few exceptions, people of the so-called better class take little or no pains to see that their servants are given free opportunities for bathing. What is true of private individuals is notoriously true of large restaurants and hotels. It is not an uncommon experience that a superb dinner is spoiled, and the enjoyments of a magnificent house marred by the presence of uncleanly and untidy servants.

But there is something beyond the merely unpleasant and offensive side of personal uncleanliness—the awful, ever-present danger of disease. Within the past few months the people of the United States have been thoroughly alarmed by the possibilities of the appearance of Asiatic cholera. Cleanliness is the panacea for the dreaded disease. Public health boards during the time of immediate danger prescribed most minute rules for cleanliness in eating and drinking, but, as I now recall, no stress whatever was laid upon the importance of personal cleanliness except in one instance, in the city of New York, where it was thought advisable that the inmates of one entire boarding-house should be subjected to a bath. A somewhat humorous report was given by the daily papers of the disturbance caused by the enforced ablution—the police had to be brought in to enforce the order. What a commentary on our government! a resort to force in a matter that should be effected by the education that would come from the establishment of public baths.

It is difficult to conceive how people in our large cities, who represent what is called the highest civilization, can shut their eyes to the fact that thousands of people, in some instances only

a few blocks away, live in veritable squalor, filth and the most abandoned wretchedness. It is wonderful, indeed, that a pestilence does not waste the cities like a whirlwind. The condition of the habitations of the very poorest of the poor is revolting in the extreme. The fact that disease has been held in check and has not swept like a besom through these cities is a well-deserved tribute to the zeal and fidelity of the health departments and the progress that has been made in modern sanitary science.

People are naturally apt to judge of such matters by the conditions which immediately surround them. The well-to-do family, or even the workman's family, which occupies a little house or apartment with four or five rooms, and enjoys the privileges of a well or cistern, or even of one faucet can hardly appreciate the wretched methods of living which encompass the very poor, and especially such poor as are condemned through hopeless poverty to live in crowded tenements. In thousands of instances whole families occupy not more than two rooms. In the city of Albany my attention was recently called to a case where ten people lived in one room. Instances of as many persons occupying one room are unquestionably not frequent, but the cases of large numbers who occupy one and two rooms in large cities are probably the rule and not the exception. Consider a family of three or four or five persons being obliged to live in one or two rooms, where the family cooking, washing, drying, sleeping and eating is done, where even one faucet is not provided—where it is more commonly the case that one dirty sink, with one faucet only, is provided for the entire floor. It requires little imagination and less reflection to determine what the condition of people living amidst such surroundings must be. Contemplate the presence of any of the ordinary contagious or infectious diseases. Even were a sink and faucet provided for each family under such conditions, no effective degree of cleanliness could be expected.

It has been suggested that schoolhouses be provided with suitable bathing appliances, now that modern sanitary science has shown that such appliances can be easily and cheaply maintained at a minimum of water and expense compared with the

old and costly methods. But with or without bathing appliances the importance of personal cleanliness should be taught along with moral cleanliness. Moral precepts and clean bodies should bear the closest relationship. It is hardly necessary to point out that the appreciation of the value of personal cleanliness is not intuitive ; that in all instances it must be taught to the child. Can it be doubted that most beneficial results would flow from such instruction and from the establishment of such baths ?

While probably it is not possible in the near future to emulate Great Britain and Continental Europe in the great reforms which have been introduced there during the past half century, —in the almost universal introduction of public baths and public wash-houses,—seeing that we have almost the rudiments to learn, yet it is entirely feasible to begin at once to establish in the larger cities of the country a considerable number of public bath-houses, even though the public wash-houses be for some time eliminated from consideration.

Modern sanitary science, fortunately for America, has recently indicated an improved method of bathing. It has relegated the clumsy, expensive and unclean tub to the shades of oblivion, and has suggested in its stead the refreshing rain or spray bath. The advantages of the new system over the old are so obvious that little need be said in explaining them. In the matter of cleanliness alone, even if all other considerations were eliminated, the spray system would deserve adoption. As the propagation of disease is more and more clearly understood, through the ceaseless investigations of the medical profession, it becomes the more clearly apparent that all possible means of contracting disease by contagion should be obviated. In all ages and in all climes skin diseases have been among the most loathsome and obnoxious. A mere suggestion is sufficient to show the danger of imparting such diseases by the bath-tub. Few people, even those well to do, can afford the luxury of a private tub—of necessity it is used by different members of the family, to say nothing of tubs in hotels that may be used by any one who chooses to pay. Theoretically a tub is cleaned after each bath, but this cannot be so practically to the extent of obvi-

ating danger of contagious diseases. The ordinary method is for a servant to take a wet cloth and soap and to go over the tub—it may be confidently asserted that it is scarcely, if ever, thoroughly done. Moreover, whatever of contagion may cling to the tub is instantly dissolved and held in solution by the warm water, which is the choice of most bathers. But assuming that a practically clean tub may be provided, the method itself is unclean and disgusting, for a tub of clean water becomes instantly unclean by the immersion of an unclean body with all of its impurities soaked out and held in solution and mixed with soap. By way of illustration I recall to mind what the keeper of the county poorhouses in the State of New York stated to me at the time my associates and I were investigating the condition of the insane poor in these institutions. Observing a very unwholesome looking bath-room and dirty bath-tub, I asked how it was possible, with the limited quantity of water and the number of people, to bathe the whole number within the time which he had stated. He said that he frequently bathed five or six in the same water, but that he always exercised care to bathe those with skin diseases last. These, in short, are the suggestions which have been recommended by medical men. They are unpleasant to contemplate, but it is necessary that the truth should be stated if we are to be rid of a most unwholesome method of providing for personal cleanliness.

There are other objections to the tub system—namely, the great expense of the fixtures, even of the ordinary variety of the copper or zinc tub—which is enormously increased when the modern porcelain tub is used—and the great quantity of water which it is necessary to provide. The expense of the fixtures for a spray bath will not exceed ten dollars as against fifty dollars for a moderate-priced bath tub and fixtures. Likewise the same disproportion in the quantity of water is maintained. The ratio of water necessary is as 1 to 7. In other words, to properly bathe a person by the spray method, only three gallons of water are necessary, while to fill a bath tub with sufficient water to cover the body requires at the very least twenty-one gallons. Thus seven persons might be bathed

by this method as against one by the other, and this difference becomes more important when the cost of raising the water from an average temperature throughout the year of forty degrees to the temperature of the body is considered.

Within the past two years a beginning in this direction has been made through the generosity of public-spirited citizens of the city of New York—through the particular agency, as I am informed, of the Society for the Improvement of the Condition of the Poor.* A bath-house has been established in one of the most densely populated portions of New York. It is conducted on the spray system, is most admirably adapted to its uses, and costs comparatively little. The trustees of the Hirsch Fund have, as I am informed, also established a bath on similar lines, although it is not so well appointed. Both of these baths, however, are on too small a scale and are not free, the sum of five cents being charged for a bath, a piece of soap and a clean towel.

This brings up the question whether these baths should be absolutely free. I have no hesitation in expressing my belief that they should be. The State would have a right to establish such baths under the police power. It has the right to protect itself. It has the right to take any measures which are reasonable to stamp out disease, and to prevent its introduction and spread. This is the justification of the expenditure of public money for such a purpose. Five cents, to be sure, seems a small sum, especially when we consider what is given. But little reflection is needed to show that even the small sum of five cents is too great an amount for the majority of the people who should avail themselves of the privileges of public baths. For example, a man who earns from \$1 to \$1.50 a day, with a family to support—this sum is not earned on the average throughout the year by day laborers—is all required for lodging and food—absolute essentials. Five cents will buy a loaf of bread, and, though cleanliness is to be desired, yet the cravings of hunger must be satisfied.

Investigation of the subject conclusively shows that baths

* [See account of the People's Baths by Mr. Longworth in this number.—EDITOR.]

capable of providing facilities for the bathing of 1200 people a day can be erected at a cost not to exceed \$20,000, and it is likely that this cost on a larger scale would be very much diminished. It requires to successfully operate a bath of this kind five persons. If we assume the salary list to be as high as \$3000—and this is certainly a very liberal estimate—the total expense of maintenance cannot exceed \$10,000, in fact I believe that it must be very much less than that, although I have no figures showing the quantity of coal which would be required to heat the water. The benefit from the establishment of ten such baths in the thickly populated portions of New York could hardly be over estimated. Two hundred thousand dollars would provide them, and the annual outlay for maintenance could not exceed \$100,000. Is it possible to conceive of the expenditure of this money in a more useful manner? While public libraries, museums of art, etc., are desirable, it hardly seems to admit of doubt that public health, as well as decency, and humanity should have the first consideration.

Prior to 1892 there had been no legislation in any state of the Union on this subject. This fact I learned from Mr. Shaw, of the New York State Library, who made a careful search of the statutes of all the states. During the last session of the Legislature I prepared a bill which provided substantially for the establishment of free public baths, making the erection of such baths mandatory in all cities of 50,000 inhabitants or over and permissive in all other cities, towns and villages, and permitting any municipality to appropriate its funds or loan its credit. I labored unsuccessfully to secure the retention of the mandatory clause. The statute which resulted from this bill, known as Chapter 473 of the Laws of 1892, simply makes the establishment of such baths in the State permissive, and allows the expenditure of public money for such a purpose. But I fear, however, that little will be done until a mandatory provision can be secured. The way, however, is open by agitation to secure the establishment of such baths through the permissive action of the rulers of the cities.

GOODWIN BROWN.

INDUSTRIAL PEACE.

WHAT is extraordinary and abnormal and, consequently, unusual, of course catches and holds the attention more readily than a continuous and orderly development, although the latter may be of vastly more intrinsic value to mankind than the disturbances which startle and terrify by their violence. It is therefore natural, but none the less to be regretted, that public attention is constantly attracted to all the painful and deplorable episodes of the movement for the emancipation of the working-man, while the great forward march of the last twenty-five years in England, and more lately in this country, the tremendous triumphs of justice and right, the victories of intelligence and equity over ignorance and greed, are quite unknown to the mass of employers, as well as to the public generally, and their records buried in official reports, or in books read only by working-men and students.

The "Labor Question" is, after all, only another phase of the "Liberty Question," which has confronted the human race in one form or another in all its contests since history began—it is simply a question of justice as opposed to tyranny, and the only solution is the old solution, the acknowledgment of "equal rights." As Mr. Charles Francis Adams, with the old Adams's spirit, said in an article published in *Scribner's Magazine* in 1889, entitled "The Prevention of Railroad Strikes":

"It is, of course, impossible to dispose of these difficult matters in town-meeting. Nevertheless the town-meeting must be at the base of any successful plan for disposing of them. The end in view is to bring the employer—who in this case is the company, represented by its president and board of directors—and the employees into direct and immediate contact through a representative system. When thus brought into direct and immediate contact the parties must arrive at results through the usual method, that is, by discussion and rational agreement. . . . The movement . . . follows the lines of action with which the people of this country are most familiar. The path indicated is that in which for centuries they have been accustomed to tread. It has led them out of many difficulties, why not out of this difficulty?"

Personal despotism has been driven out of all civilized countries as a form of government simply because the people rendered despotism too uncomfortable for the despot ; representative government has been forced upon Europe, not adopted because the governing classes wished to give up their prerogative ; and in like manner, representative government in many important industrial fields has been forced upon employers, although it is to be said to their honor that in some cases the employers have welcomed it and have recognized its moral as well as its material advantages.

There is little doubt also that the representative system in the conduct of an industry requires higher moral and intellectual qualities in all the parties represented than are necessary in the realm of government, and this explains why its adoption in this new field is less rapid. The very fact that it must be voluntarily adopted (even though under the pressure of circumstance), and that its maintenance is due to moral sanctions only, shows that it can be established only by and among men of high moral and intellectual development. It requires justice and intelligence—that is, the will, and also the power, to see the other side, and it requires good faith, and these are noble qualities, and qualities which we like to think are peculiarly American.

It is, therefore, not pleasing to learn that while the representative system has for twenty-three years been a signal success in some of the great English trades, and has been steadily gaining ground in that country, with no conspicuous failure anywhere, with us very many efforts toward it have been tried and have proved abortive, and that we have no instance of a successful attempt that is more than eight years old.

The defeat of justice which has disgraced much of our labor history is due, it is fair to say, almost equally to employers and employees ; whichever side has had the power has unfortunately used it tyrannically. The exceptions to this rule are, however, all the more worthy of honor, and it is for the sake of acknowledging our debt to the men who have done justly, and also of presenting them as an example to their fellow-employers and fellow-employees, that I wish to give at least a sketch

of the development of an equitable system in two important trades in our own country.

During the summer of 1884 there was a two-months' strike of bricklayers in New York City which caused great loss to both the bricklayers themselves and the builders, and left many questions unsettled when it was ended. Experience had taught both sides a lesson, however, and in March, 1885, a conference was held between the Master Builders' Association and the Committee of the General Good of the Bricklayers' Unions to discuss the various matters of mutual interest; the results were so satisfactory that a permanent representative body was created, composed of an equal number of delegates from both sides, duly elected each year. The official name of this body is "The Joint Arbitration Committee of the Mason Builders' Association and the Bricklayers' Unions," and at its organization provision was made, in case of non-agreement upon any point, for the selection of an umpire, whose decision should be binding on both sides. There could be no stronger proof of the justice and good sense which have ruled in the deliberations of this self-constituted body than the fact that, during the eight years of its existence it has never been necessary to appoint an umpire, every question having been decided by the committee itself.

At first, weekly meetings were held, and at these meetings the general interests of the trade were frequently discussed. Then there was business only for a meeting once a month, and latterly meetings are held still less frequently, except in the spring, when the committee meets often to discuss and agree upon the wages for the year, and to draw up the mutual agreement between the Association and the Unions. This agreement covers the hours to be worked, the amount of pay for overtime, the frequency of payments, and other matters of importance, besides the amount of wages. When the Joint Committee was first organized the bricklayers' wages were forty cents an hour, and nine hours was the working-day every day except Saturday. Now the wages are fifty cents an hour and the working-day is eight hours. There has not been a strike among the bricklayers since 1884. Even during the past sea-

son, when, to speak mildly, every other trade was at least very much unsettled, there was no trouble between the builders and the bricklayers—all difficulties are settled at the meetings of the delegates of the Builders' Association and the Bricklayers' Unions, being discussed until an agreement is reached.

Remembering what a strike means; what misery and want it entails upon those who take part in it; what loss to the whole community; what bitter feeling, what anger and hatred, it arouses; one cannot but feel a deep sense of gratitude and an admiration for the men, employers and employees, who have had the wisdom and self-control to establish and maintain so reasonable, so Christian, a method of settling the questions of mutual interest to them.

The second instance of a successful understanding between employers and employees which I shall describe is that between the manufacturers and the various Unions of hat-makers of Danbury, Connecticut. For thirty-five years before the year 1885 there had been almost a constant warfare between the manufacturers and the workmen, but in the autumn of that year the Directors of the National Associations of Fur-Hat Finishers and Makers appointed a committee of five "to confer with the manufacturers of fur hats in regard to the present state of trade, and the way to improve it and the condition of those employed in it." This committee "respectfully invited the fur-hat manufacturers to unite in an organization to act in concert with our associations in the adoption of such measures as will tend to establish and maintain harmonious relations between the manufacturers and their employees, and promote the best interests of both parties."

The manufacturers responded to this invitation, and a convention, at which sixty-three were present, was held in New York, on October 25, 1885. Mr. Edmund Tweedy, of Danbury, in an address to the Convention, spoke as follows:

I will venture to say that the situation in which we find ourselves is without precedent in this or any other country. For the working-men in a trade to ask their employers to organize themselves into an association is a fact so surprising that we may well question its significance. The fact itself seems to me to place the sincerity of

the journeymen beyond all doubt; for labor is naturally distrustful of organized capital, and they cannot be unconscious of the power which such an organization will give us; and it also shows their confidence that the power will not be unjustly used against them. They are entitled to equal sincerity and confidence on our part.

What, then, does this invitation mean? It means, as I understand it, that the journeymen believe it is for the best interests of both parties that they and we should live in peace and harmony together, and that by mutual interchange of views and by concert of action it is possible to improve the condition of trade, remove many of its difficulties, and make it more profitable to all parties. They perceive that to attain these ends it is necessary that there should be thorough organization of the employers as well as of the workingmen, and they invite us to form such an organization, and pledge themselves to co-operate with us in all reasonable and proper efforts to accomplish the desired objects. Their plan contemplates, as I am advised, the admission of all those at present employed at the trade into their association, the bringing of independent shops under reasonable association rules, the appointment of committees of conference, representing both parties, to consider matters of interest to the trade, and the adoption of joint measures which will give to the joint organizations the practically absolute control of the business. Of course, the primary object that the workman has in view is the increase of wages, but he is willing that it should be accompanied by increase of profit to the manufacturer. Are these objects desirable? To me they appear eminently so. If by means of such organizations the relations between employers and employed could be adjusted upon an enduring and satisfactory basis, all causes of strife and contention removed, the wages of the workingmen and the profit of the manufacturer increased, strikes and turnouts prevented, "shop-calls" regulated, differences settled by arbitration, stated times for fixing prices for labor established, reasonable regulations for the employment of apprentices provided, the health and comfort of the workmen looked after, and other matters of like character discussed and regulated, who would say that such results would not be worth any sacrifice that they might cost? . . .

Our action here to-day will have consequences of great moment to the trade, which may be felt for years to come, and may, perhaps, reach far beyond the limits of our own trade, and have an important influence on the relations of capital and labor in other industries.

It behooves us to act with deliberation and judgment, casting aside all prejudices, and remembering that the benefits of organization can only come through the surrender, on the part of each, of some amount of individual freedom.

Owing to the opposition of manufacturers in New Jersey, the organization of a national association was prevented and the Danbury members of the Convention organized a local association. "Any person or persons engaged in the manufacture of fur hats in the town of Danbury" were eligible to membership.

This local association has continued in harmonious relation with the several Unions of the trade for nearly seven years, and the following account of the manner in which their mutual interests are dealt with is dated November 12, 1892:

"Any differences which have arisen other than those relating to wages have been adjusted by the conference committees of the associations interested, each association having a standing committee of five members elected annually. There is no permanent joint board. . . . In case any charge is to be considered against either association or any of its members for violation of existing agreements, this charge is formally made in writing and delivered to the president of the association against which, or the members of which, the charge is alleged, so that full opportunity may be given for its deliberate consideration. Any party accused has full opportunity to be heard before the conference.

"When it is proposed by either party to amend existing agreements, a copy of the proposed amendments is prepared and served in the same way. If the matters to be decided are beyond the powers of the conference committees, they report the same to their respective associations, with their recommendations in relation thereto, and receive instructions from their associations for their guidance in future conferences upon the same subject matter. It rarely happens of late that it becomes necessary to take an appeal to the associations, as the plan has been so long in operation that all matters liable to lead to any serious differences have been definitely adjusted.

"All differences in regard to wages are settled by arbitration committees appointed by the presidents of the associations interested, which committees are appointed in each case of disagreement. If the joint arbitration committee cannot agree, that representing each association selects a disinterested arbitrator, and these two select a third, and the decision of this board is final.

"This system has now been in operation in Danbury for nearly seven years, and I believe that both manufacturers and journeymen have found it to be productive of great good in preventing serious disturbances, in maintaining harmonious relations between employer and employed, and in placing the rights and interests of both upon a safe and secure footing; and I think all are convinced that it is one of the most successful attempts ever made to adjust the labor question on the lines of reason and equity."

There are other instances where the same spirit has been exemplified, but these two are sufficient to show what can be done.

Before closing, however, I wish to say that in thus dwelling upon the blessings which have been brought about by peaceful methods of settling differences between employers and employees, I must not be understood as condemning the methods of force when these are really necessary, as, unhappily, they sometimes are, on account of the want of intelligence, education, and principle on one side or the other. A strike or a lockout may be absolutely unavoidable, but the very fact that it is so shows a low state of intellectual and moral development on the part either of the employers or employees concerned, or, perhaps, on the part of both. If both sides are just, if both sides are wise, there can be no question that peaceable methods can and will be adopted, and there can be no doubt that they will succeed.

It is a most remarkable fact that, while this great and beneficent movement, which seeks and finds "industrial peace" in various ways, has been going on with accelerated speed and success in England and in this country for the lifetime of a generation, very little is known about it outside the circles of individuals whose interests it directly affects. Even the very men whose business success and daily peace of mind would be assured by joining it are ignorant of it, and as to the general public and the newspapers, one might imagine from their tone in speaking of the "Labor Problem" that it had never been solved and was insoluble, whereas, here, in the practice of justice on both sides, the solution has been already found.

JOSEPHINE SHAW LOWELL.

THE ANDOVER HOUSE IN BOSTON.

THE Andover House has for its active staff a group of five men of collegiate training, having more or less specific interest in religious thought and activity, who aim, by living together in a district socially on the downward grade, to learn about the conditions of life amongst the depressed classes, with the hope of being able gradually to inaugurate efforts for the improvement of those conditions. The House is supported by an association which is itself to be the main agency for disseminating the results of the experiment to other districts in Boston, to the suburban towns, to the independent towns next beyond, and even to the country villages.

The establishment of the House is the result of tendencies which have been at work at Andover for a number of years. Indeed, the plan of the settlement itself has been seriously in mind ever since a report of the London settlements was brought to the Seminary by Mr. Samuel Lane Loomis in 1886. Even before that Prof. Tucker had begun to introduce lectures on Social Economics as a part of the course. There are now two exercises per week in this department. It is, first of all, among the men who have been under this teaching that the movement has taken shape; and this fact gives to it that *esprit de corps* without which no effort of the kind has ever flourished. But aside from this, all persons who find themselves interested in the idea are asked to participate. Both the active workers and the supporters of the House represent a variety of religious connections.

In undertaking the immediate work of the settlement, the first aim is to become thoroughly acquainted with the district in which it is located—to learn what sorts of people live there, and in what way they live—to learn about their work, their leisure, their lack of employment; their homes, their food, their clothing, their sanitary surroundings; their diseases; their amusements and diversions; their sorrows, their hopes. A beginning has been made upon this work of acquaintance-

ship by having the residents take certain small sections under their particular care, making friends with the people in a natural way, and becoming welcome visitors to their homes. In time we wish to have each little neighborhood in the district immediately about the House bound to the House in such a way. The result will be on the one hand that deep knowledge of the life of the people that comes through sympathy, of which the most scientific investigation without sympathy can know nothing; and on the other hand a relationship which will be the network along which every kind of helpful influence may run. Every part of the work of the House includes these two elements, the effort after a profound and comprehensive study of the conditions of life, and the effort toward bringing every available means to bear for the improvement of those conditions, all being done under the feeling of humanity.

The location of the House was selected with the purpose of seeking a situation which should afford the variety of problems connected with the life of the working classes, rather than of settling in some quarter where the conditions are exceptional. In a part of the city relegated to the very poorest and lowest we should have been practically limited to them; for working people, like other people, will not come down to a plane of common understanding with their social inferiors. The Andover House is, therefore, in a street where it can look both ways. It is also in the midst of what is coming to be the metropolitan poor district of Boston. The people of the South End are still largely Irish, but other foreigners are rapidly coming in, and the crowded population must inevitably be there as the Greater Boston continues to grow.

The most obvious effort toward improvement to be undertaken by such a settlement is that of discovering what agencies are already working at all in that direction, and of doing everything that can consistently be done to aid them in their work. Two churches in the South End receive regular help from Andover House residents, one church being located only a short distance from the House. One resident joins in the work of a temperance society conducted by the working peo-

ple of the district. Several charitable institutions near by receive occasional assistance. All of the residents are members of conferences of the Associated Charities which work in the district, and an especial effort is made to have each resident become thoroughly familiar with the problems and methods of scientific charity.

The particular problem of the neighborhood which has most forced itself upon the workers has been that of the boys. The first new work undertaken and the effort which still takes more attention on the part of the residents than any other is the management of boys' clubs. During the first months the boys were received into the parlors of the House for the lack of any more suitable place. This autumn the club work has been transferred to a neighboring business block, where in addition to games, pictures, books and music, the boys can have some of their animal spirits drawn off through gymnastic drill. There are now upwards of a hundred boys upon the list, but they are divided into groups, so that not more than twenty-five larger boys or forty smaller ones are present on any one evening. A force of helpers is now being organized, in order that each night four or five young men and women will be present, and it is hoped that each person may be able to cultivate the friendship of a small group of boys, and from time to time arrange for some special meeting at the House for the group by itself. In this way the club will never lose itself in bigness. Two girls' clubs have weekly meetings under the charge of ladies, and a club for little children is to be begun, using the methods of the kindergarten.

We are not yet far enough along—at the end of ten months' work—to speak about organization of the men and women of the neighborhood. Occasional receptions and entertainments bring them to the House, and we expect to have during the coming winter a series of neighborhood receptions, as rapidly as the men become well acquainted with their neighborhoods, in which all the members of a number of families will be asked to come together. We hope soon to have in one of the neighboring buildings a quasi-independent club of young men. And we only await the proper woman to take charge of a mothers' meeting—the mothers are all ready to come in.

As to distinctively educational work there is as yet practically nothing to report. This is partly because the surrounding population is not yet ready to be approached in that way, and partly because such work is so admirably done for the city at large by the evening school system. Boston has an evening high school with 1700 pupils; and one of the most interesting evenings at the Andover House is when a society composed of some of the select spirits of the school meets there once a month during the term, and once a week through the summer. In time, however, we hope to develop a constituency about us for class work. Manual training will be introduced into the boys' clubs as rapidly as possible. And there will be increasing opportunity to complement and supplement the work of the evening schools.

The religious side of the activity of the Andover House roots itself mainly in that religion which is pure and undefiled. We endeavor to act in all frankness under the highest motives for life and duty to which we are able to attain. Our purpose in no respect stops short of the Christian enthusiasm. It bears us on into its fulness, we think. And yet we shall be willing to see the promise of this ultimate result in every slight effort that shall at all push out the boundaries of life. Everything which tends that way we shall welcome and assist. We try to hold no prejudice on our own part; we take especial care to avoid running counter to the prejudices of those among whom we work. So far as possible we mean to put our full programme into action; with people for whom this attempt would exclude all helpful effort on our part we endeavor to go as far in the way of our programme as the unfortunate state of things will allow. In any case, we are at work for the elevation of the social group, as such, and cannot be satisfied with a policy which does not in some practical way include all the members of the neighboring community.

The Andover House Association will take means for introducing in other places, in connection with church work or otherwise, the methods which may be found useful at the House. The House will also be a headquarters of study and conference for the members of the Association. We hope that the

movement will develop sufficiently so that the House may become a centre from which believers will go out to treat of social problems wherever a sufficient interest may be aroused. Occasional lectures are given under the auspices of the Association by specialists in economic study or in practical social work. A series of circulars is sent out, of which seven have already been issued, for the sake of informing the members as to the results of experiment and investigation.

No resident comes to the House for a period of less than six months, though there is a special arrangement by which qualified persons may come as guests for a shorter time. Of the five men now in residence, four are theological graduates, though only one has held a pastorate. The other is a young journalist who has recently resigned an editorial position in order to give his whole time to settlement work. Residents are not charged for the rental of their rooms, but in other respects are at the usual expenses, so far as the Association is concerned. Three of the men, who have no other source of income, have a modest stipend in the shape of a fellowship, provided in private ways. There is an increasing band of associate workers who come for regular service every week. They take up lines of work already organized, and leave the residents more free to open up and develop further plans.

ROBERT A. WOODS.

SEPARATION OF CHARITIES AND CORRECTION.

THE Department of Charities and Correction! To every denizen of the city of New York this conjunction of words is familiar, and few whose attention has not been especially attracted to the subject ever stop to think what it implies. If an assembly of intelligent men were framing for themselves, untrammelled, a system of administration, would it ever occur to them to link the two, to put hospitals and prisons, lunatics and vagrants, children and criminals, under the same direction? Would not such a scheme, if proposed, be dismissed as inherently absurd? Yet there are officials of long experi-

ence who insist not only that the massing of all these classes under one department does no harm, but that it would be positively harmful to separate them.

The State Charities Aid Association of New York has publicly advocated the division of the existing department into two, one of charities and one of correction. What are the grounds upon which the community may be asked to support such a measure?

First, let us briefly consider what the department now embraces. Its domain stretches from Central Islip to Hart's Island; it comprises the city prisons; Bellevue Hospital with its three Reception Hospitals, one at Fordham, one at Harlem and one at Gouverneur Slip, and the small "Emergency" Maternity Hospital; the Asylum Farm at Central Islip on Long Island; the whole of Blackwell's Island, upon which stand (in the order named) the New York City Hospital (formerly called Charity Hospital), grouped with the Maternity Hospital, the Hospital for Nervous Diseases (known as the Epileptic Pavilions), and the Nurses' Home, the Penitentiary, the Almshouse, with the Almshouse Hospital and the Hospital for Incurables, the Workhouse and the Female Insane Asylum; Ward's Island, containing the Ward's Island (formerly Homœopathic) Hospital and the Male Insane Asylum; Randall's Island (except the part occupied by the House of Refuge, which is a private charitable corporation), whereon stand the Infants' Hospital, the Children's Hospitals, the Idiot Asylum, a branch Penitentiary, a Hospital for Adults, and several schools; and Hart's Island, containing a branch Workhouse and a branch Insane Asylum,* with the Potter's Field, the city cemetery, between them. In these institutions, on Oct. 1, 1892, there were in round numbers 13,000 inmates, distributed as follows: in the prisons 1500, in the workhouses 1500 (of whom about one-half were transferred as "help" to other institutions), in the hospitals 2000, in the Almshouse (including the Hospital for Incurables and the alms-

* We are informed that the department intends to collect all the insane on Ward's Island and at Central Islip, to remove the Ward's Island Hospital elsewhere, and to abolish the Adult Hospitals on Randall's Island, leaving that island for children, infants and idiots exclusively.

house hospitals) 1800, in the insane asylums 5700, in the infants' and children's hospitals 600, and in the idiot asylum between 300 and 400. To take charge of these thousands of dependents there are about 1700 paid officials, and some 500 unpaid workers besides the "workhouse help." At the head of the whole department is a board of three commissioners, each serving for six years.

The Consolidation Act (Sec. 387) directed the division of the department into a Bureau of Charities and a Bureau of Correction, and the Board of Commissioners passed a resolution that the department should be so divided; but such bureaus have never really been separately organized as are the bureaus of other departments.

Here is a population of over 13,000 souls, some of whom require correctional and reformatory discipline, some of them curative care or kindly protection; each class presents its own problems, and each requires a totally different treatment, applied by different methods, with different objects. There is no analogy between a man who has broken the law and a man who has broken his leg, and the habit of mind which would fit an official to deal with the one would unfit him to deal with the other; so that even were the Commissioners appointed as experts in the management of one or another class of institutions, their very experience would vitiate their judgment in regard to a large part of the questions presented to them; while if they enter upon their duties without previous experience, it is hardly possible that under the daily pressure of such a mass of heterogeneous business they should learn to discriminate clearly between the principles applicable to the two classes of institutions. And, in fact, the correctional institutions do exercise a detrimental influence upon the others, and, at the same time, the standard of correctional discipline is lowered and reformatory treatment is "conspicuous by its absence."

For instance, the Workhouse is classed as a correctional institution and receives persons committed by the courts for all sorts of misdemeanors, but it receives also persons self-committed for destitution, who wear the same dress and are subjected to the same discipline as the others. From the

Workhouse, men and women of both classes are transferred to other institutions as "helpers," and advocates of the present system point to this practice as one of the benefits derived from the union of all the institutions under one management. Yet the practice almost completely nullifies the correctional influence of the Workhouse. Within the walls of that institution the discipline is strict and the inmates are to a considerable extent classified; but when transferred to the hospitals, the Workhouse "helpers" are herded in large dormitories at night, and have frequently but little supervision in their work by day. On the other hand, the presence of gangs of men and women of the most vicious class has a demoralizing effect upon the hospitals; even as a measure of economy their unpaid labor is of doubtful benefit, for these helpers, ignorant, wasteful and careless, not seldom spoil and destroy more than all their work is worth.

Again, the Almshouse is classed as a charitable institution, yet it is customary to transfer thither those persons committed to the Workhouse no matter for what reason, who are too old or too infirm to work. Dispersed among the other inmates of the Almshouse, sharing their quarters and their fare, such misdemeanants have no reason to shun a repetition of the offence which will bring them back to the same place; while their enforced companionship is a hardship and a wrong to those decent inmates whose dependence is the result of old age or misfortune.

Yet, let us suppose that the existing law were carried into effect; that the departments were actually organized into two distinct bureaus, the administration of the charitable and the correctional institutions completely separated and the inmates of each confined within their proper bounds. It is conceivable that this might be done, and that the Board of Commissioners might administer each class of institutions according to a standard suited to its special functions and needs; but even in such a case, the linking of charities to correction would still be, in the eyes of those who now oppose its continuance, contrary to sound public policy and detrimental both to the inmates of the institutions and to the community.

As I have shown above, only about 3000* of the 13,000 inmates of the institutions are properly subjects of correctional treatment; the rest are hospital patients, Almshouse paupers, lunatics, infants and idiots. It is true that a certain proportion of the inmates of the hospitals, asylums and almshouses have been brought thither by vicious courses, but this proportion is much smaller than is generally supposed. Yet, to most persons, the typical embodiment of the department is the Workhouse "rounder," dirty, drink-sodden, nerveless, discharged from the Workhouse only to plunge into a "dive," thence to the police court, the "Black Maria," the Workhouse again, in a dismal round. In such a mental picture the hundreds of decent men and women temporarily disabled by accident or sickness, the helpless infants, the diseased and crippled children, the blind and aged, the innocent lunatics and the feeble-minded are disregarded. Now, this state of mind in the community works harm in two ways: in the first place, it degrades the decent inmate, lowers his self-respect, tends to assimilate him to the lawless vagrant with whom he is confounded, and to break down the barrier between poverty and pauperism; while it lessens the disgrace of the criminal and misdemeanant to be classed with the innocent and unfortunate. In the second place, it gives rise to a prevailing impression that any accommodation and almost any treatment are good enough for the whole 13,000, that an attempt to bring about any substantial improvement is a waste of effort and money. Modern science can already do much; is daily learning to do more; to cure or alleviate disease and insanity, to develop defective faculties, to render dependents of all sorts at least partially self-supporting, and all these things are as beneficial to the community as to the individual; but for the means and appliances to accomplish them, appropriations must be obtained which the Board of Estimate will not grant unless the demand for them is strongly backed by public opinion. And while the public confounds all the inmates of the public institutions with the 3000 vagabonds and criminals, it will always be reluctant to spend

* Upon a rough calculation, over 30,000 persons are admitted to the charitable and over 20,000 to the correctional institutions in the course of a year.

money upon them. This is not merely a theory. Any one who has watched the Department of Charities and Correction for the past twenty years can testify that there is no branch of the city government which has been so stinted, none where it is so hard to get a hearing for any proposition of improvement. "What is the use of trying to do anything for such people?" is the common reply to those who urge reforms. If the sick and infirm, the defective and dependent were wholly separated in theory and fact from the criminals and quasi-criminals, we might hope that in time they would be dissociated in the thoughts of the community.

What, then, are the obstacles to such a separation? First, there is the difficulty inherent in any change of the *status quo*—the confusion of details which retard the practical working of any new thing; but time and patience would overcome these. Next, there is the opposition of the officials who would be charged with carrying the change into effect, and without whose co operation it could hardly be successfully accomplished; the gradual progress of opinion may at last nullify that opposition. A more serious difficulty is presented by the geographical position of the institutions themselves; for, unless the two departments were separated territorially as well as legally, the complete dissociation of the two would not be accomplished. Twenty years ago this difficulty looked insurmountable, for at that time every one of the islands contained specimens of almost every class of dependent. But in the interval a gradual classification and concentration has gone on and were a new penitentiary built on Riker's Island, as the Board of Commissioners proposed some years ago, and the Workhouse misdemeanants removed to Hart's Island, where a branch workhouse already exists, Blackwell's Island might be left entirely to the public charities, while changes already in progress on the other islands would complete the division.

In the Workhouse itself, however, lies the greatest obstacle to the separation of Charities from Correction—in the "adult, able-bodied pauper," who is a living link between them. To which department shall he be sent? Shall we consider destitution as a misdemeanor? Or shall we permit those who de-

clare that they cannot support themselves to be supported by the public and wear no badge of disgrace? This is certainly a real difficulty, but I think it arises largely from the long-standing confusion between the two public functions of relief and of correction, and that if no such confusion existed, it would not be hard to decide which function was applicable to each particular case. Who that sees the army of idlers, tramps and drunkards who seek winter quarters in the county almshouses to lead lazy lives at public expense, the women (often the children of mothers like themselves) who come year after year to bear illegitimate children—who can doubt that these men and women need correctional or reformatory treatment, that such treatment would be in their case the truest charity? From such as these the comparatively small number of really able-bodied persons who need relief could probably be distinguished without much practical difficulty, if law and custom did not confound them.

Finally, those who urge the separation of Charities from Correction do not offer this measure as a panacea, a solution of all the problems presented by the existing department; but only as a simplification and a rational division of these problems; as clearing the way for an effort to make the Department of Charities more discriminating, more radically curative, and that of Correction more wholesomely correctional.

ROSALIE BUTLER.

"THE CHILDREN OF THE POOR."

"How the Other Half Lives" and "The Children of the Poor," two books from the publishing house of Charles Scribner's Sons, are an attempt of Mr. Jacob A. Riis to throw light on the much-discussed and little understood tenement-house problem. Few writers of recent years have been so successful as Mr. Riis in reaching the heart of the matter, and even he does little more than to expose in the first book the indescribable condition of the poorest classes of the city, and in the second to record what is being done to lift the tenement-house children to a higher plane than their parents occupy. The earlier book was sad beyond expression, for

it told only of wretchedness and woe ; the new one has in it gleams of a brighter day, due, as the author thinks, largely to the educational facilities afforded the present generation. Having had exceptional advantages for prosecuting his inquiries, and having used them faithfully, as both books testify, the author, one feels, is entitled to a patient hearing, both in the facts presented and in the conclusions reached.

Mr. Riis was born in Denmark, in 1849, and educated in the old Latin school of Rive, where his father was a master. When twenty years of age he came to this country, working for several years at whatever came to hand, and finally drifted into journalism. Since 1878 he has been a reporter of police news, representing the *New York Tribune* at the Police Headquarters, in Mulberry Street, for a number of years, and later serving other papers in a similar capacity. His work has taken him into the homes which he describes with great vividness, and during the last two years he has given frequent lectures on "Tenement-House Life in New York."

"The Children of the Poor" tells the story of the "slum children," as he terms them, and the efforts made to rescue them from their lives of poverty and sorrow. The book is inscribed to his own children, who, as he finished writing his book, he says, "come rushing in from the autumn fields, their hands filled with flowers, 'for the poor children.'" From his home at Richmond Hill, L. I., Mr. Riis has carried many an armful of flowers to the dreary tenements of the East Side, where he visits, not merely as a reporter, but in these later years as a philanthropist and, better yet, as a friend. In the inscription, in the volume under consideration, Mr. Riis offers a prayer which cannot fail to influence one in his perusal of the thrilling incidents narrated. He says: "May the love that shines in the eager eyes of my own little ones never grow cold within them ; then shall they yet grow up to give a helping hand in working out this problem which so plagues the world to-day."

The aim of the author has been to gather facts for other men to build upon. The present age is one of facts ; these it wants, and not theories, and the author has, accordingly, no finely-drawn theory regarding the solution of the vexed problem. The book shows newspaper instinct and newspaper training put into splendid use. Owing to his position as a reporter, Mr. Riis has enjoyed the friendship and counsel of the officials of the Board of Health, and the Board of Police as well, and no reporter in Mulberry Street is more

popular than he. This fact has been beneficial to him in gathering the statistics which form a valuable part of his work. But he has not trusted to these officials alone, for physicians, city missionaries, representing various Christian denominations, well-known Hebrews, members of the Board of Education, officers of the Children's Aid Society, and many others have lent a willing hand to the children's friend. "Jew and Gentile," he says, "we have sought the truth together. Our reward must be in the consciousness that we have sought it faithfully and according to our light."

Beginning with "The Problem of the Children," Mr. Riis takes up in order the Italian slum children and the children of the poorest Hebrews, working "in the great East Side tread-mill"; gives touching incidents that have come under his notice; describes and denounces child-labor; devotes one chapter to truant school-children; explains in another "What it is that makes boys bad," and then having laid the blame for the wretched condition of the poor where he thinks it belongs, he takes up the remedial agencies, presenting a brighter side to the picture. The Society for the Prevention of Cruelty to Children, the *Tribune* Fresh Air fund, kindergartens and nurseries, the industrial schools of the Children's Aid Society, and the American Female Guardian Society, and the boys' clubs receive his very hearty commendation. The last three chapters of the book relate to "The Outcast and the Homeless," "Putting a Premium upon Pauperism," and "The Verdict of Potter's Field."

Mr. Riis states a vital truth in his opening sentence: "The problem of the children is a problem of the State." While immigration receives its share of censure for causing the slums of the city, it is admitted that "it also keeps them from stagnation," the author giving it as his opinion that "the working of the strong instinct to better themselves that brought the crowds here, forces layer after layer of this population up to make room for the new crowd coming in at the bottom, and thus a circulation is kept up that does more than any sanitary law to render the slums harmless. Even the useless sediment is kept from rotting by being constantly stirred." Other agencies that make the poor poorer are "the tenement and the saloon, with the street that does not always divide them." Temperance advocates will appreciate the following paragraph from one whose aim is simply to state facts:

"Drunkenness is the vice that wrecks that half of the homes of the poor which do not cause it. It is that which, in nine cases out

of ten, drives the boy to the street and the girl to a life of shame. No end of sad cases could be quoted in support of this statement. I can here only refer those who wish to convince themselves of its truth to the records of the Society for the Prevention of Cruelty to Children, the Five Points House of Industry, the reformatory, and a score of other charitable and correctional institutions. I have been at some pains to satisfy myself on the point by tracing back, as far as I was able—by no means an easy task—the careers of the boys I met in the lodging-houses, that are set as traps for them, where they have their run, chiefly down around the newspaper offices. In seven cases out of ten it was the same story: a drunken father or mother made the street preferable to the home—never home in anything but name—and to the street they went. In the other cases death had, perhaps, broken up the family and thrown the boys upon the world."

The immediate duty which the community has to perform towards the children of the poor, for its own protection, says Mr. Riis, is to school the children first of all into good Americans, and next into useful citizens. While it has not attended to this duty as it should, as a community, private effort has stepped in and is making up for its neglect with encouraging success. But in spite of all that is done, "the slum children" of New York are numbered by the thousands. The following is a description of the environments of some of these children:

"I have in mind one Italian flat, among many, a half-underground hole in a South Fifth Avenue yard, reached by odd passageways through a tumble-down tenement that was always full of bad smells and scooting rats. Across the foul and slippery yard, down three steps made of charred timbers from some worse wreck, was this flat, where five children slept with their elders. How many of those there were I never knew. There were three big family beds, and they nearly filled the room, leaving only patches of the mud floor visible. The walls were absolutely black with age and smoke. The plaster had fallen off in patches and there was green mould on the ceiling. And yet, with it all, with the swarm of squirming youngsters that were as black as the floor they rolled upon, there was evidence of a desperate, if hopeless, groping after order, even neatness. The beds were made up as nicely as they could be with the old quilts and pieces of carpet that served for covering. In Poverty Gap, where an Italian would be stoned as likely as not, there would have

been a heap of dirty straw instead of beds, and the artistic arrangement of tallow-dips stuck in the necks of bottles about the newspaper cut of a saint on the corner shelf would have been missing altogether, fervent though the personal regard might be of Poverty Gap for the saint. The bottles would have been the only part of the exhibition sure to be seen there."

Among the many incidents with which the book abounds, the following is one of the most touching, showing the life of many tenement-house children :

"Perhaps of all the little life-stories of poor Italian children I have come across in the course of years—and they are many and sad, most of them—none comes nearer to the hard every-day fact of those dreary tenements than that of my little friend Pietro, exceptional as was his own heavy misfortune and its effect upon the boy. I met him first in the Mulberry Street police station, where he was interpreting the defence in a shooting case, having come in with the crowd from Jersey Street, where the thing had happened at his own door. With his rags, his dirty bare feet and his shock of tousled hair, he seemed to fit in so entirely there of all places, and took so naturally to the ways of the police station that he might have escaped my notice altogether but for his maimed hand and his oddly grave, yet eager face, which no smile ever crossed, despite his thirteen years. Of both his story, when I afterward came to know it, gave me full explanation. He was the oldest son of a laborer, not 'borned here' as the rest of his sisters and brothers. There were four of them, six in the family besides himself, as he put it : 'Two sisters, two broders, one fader, one mother,' subsisting on an unsteady maximum income of \$9 a week, the rent taking always the earnings of one week in four.

"The home thus dearly paid for was a wretched room with a dark alcove for a bed-chamber, in one of the vile old barracks that until very recently preserved to Jersey Street the memory of its former bad eminence as among the worst of the city's slums. Pietro had gone to the Sisters' school, blacking boots in a haphazard sort of way in his off hours, until the year before, upon his mastering the alphabet, his education was considered to have sufficiently advanced to warrant his graduating into the ranks of the family wage-earners, that were sadly in need of recruiting. A steady job of 'shinin'' was found for him in an Eighth Ward saloon, and that afternoon, just before Christmas, he came home from school and, putting his books away on the shelf for the next in order to use, ran across Broadway, full of joyous anticipation of his new dignity in an independent job. He did not see the street-car until it was fairly upon him, and then it was too late. They thought he was killed, but he was only crippled for life. When, after many months, he came out of the hospital, where the company had paid his board and posed as doing a gener-

ous thing, his bright smile was gone, his shining was at an end, and with it his career as it had been marked out for him. He must needs take up something new, and he was bending all his energies, when I met him, toward learning to make the 'Englis' letter' with a degree of proficiency that would justify the hope of his doing something somewhere at some time to make up for what he had lost.

"It was a far-off possibility yet. With the same end in view, probably, he was taking nightly writing-lessons in his mother-tongue from one of the perambulating schoolmasters who circulate in the Italian colony peddling education cheap in lots to suit. In his sober, submissive way he was content with the prospect. It had its compensations. The boys who used to worry him now let him alone. 'When they see this,' he said, holding up his scarred and misshapen arm, 'they don't strike me no more.' Then there was his fourteen-months-old baby brother, who was beginning to walk, and could almost 'make a letter.' Pietro was much concerned about his education, anxious evidently that he should one day take his place. 'I take him to school sometime,' he said, piloting him across the floor and talking softly to the child in his own melodious Italian. I watched his grave, unchanging face.

"'Pietro,' I said, with a sudden yearning to know, 'did you ever laugh?'

"The boy glanced from the baby to me with a wistful look.

"'I did wonst,' he said quietly, and went on his way. And I would gladly have forgotten that I ever asked the question, even as Pietro had forgotten his laugh."

No writer has shown a deeper sympathy with the little tots obliged to labor for the support of the family in the Hebrew tenements than does the author of our volume. The little peddlers "with the restless energy that seems so strangely out of proportion with the reward it reaps; the half-grown children staggering under heavy bundles of clothing from the sweater's shop; the ragamuffins at their fretful play and filthy surroundings," calls forth this enquiry: "What kind of interest may society some day expect to reap from Ghettos like these, where even the sunny temper of childhood is soured by want and woe, or smothered in filth?" There is a world of meaning in the sentence which follows: "It is a long time since I have heard a good, honest laugh, a child's gleeful shout in Ludlow Street. Angry cries, jeers, enough. They are as much part of the place as the dirty pavements; but joyous, honest laughs, like soap and water, are at a premium there."

It will surprise many to learn that in spite of all the overcrowding in the lower part of the East Side, among the poorest of the Russian Jews, the death rate is not so excessive as among the Ital-

ians. In one room Mr. Riis visited, "the only bed was occupied by the entire family lying lengthwise and crosswise, literally in layers, three children at the feet, all except a boy of ten or twelve for whom there was no room. He slept with his clothes on to keep him warm, in a pile of rags just inside the door." The conclusion is that "The temperate habit of the Jew and his freedom from enfeebling vices generally, account for the condition." The author says: "I cannot now recall ever having known a Jewish drunkard. On the other hand, I have never come across a prohibitionist among them."

A study of the public-school question convinces the author that a vast horde of 50,000 children is growing up in this city whom the schools do not and cannot reach; if it reaches them at all, it is with the threat of the jail. The mass of them is, no doubt, to be found in the shops and factories. A large number sell newspapers or black boots. Still another contingent, much too large, does nothing but idle in training for the penitentiary. The situation, to his mind, is wholly without excuse, and the showing that the public school is making here is neither creditable nor safe.

Mr. Riis is a stickler for small parks in the most crowded tenement districts and points with much satisfaction to the Tompkins Square Park, covering two city blocks, between Avenues A and B, the scene of the fearful riots a score of years ago, but to-day as quiet and orderly a neighborhood as any in the city. He has little patience with the "bugbear of heredity," for while he has known numerous instances of criminality, running apparently in families for generations, "there was always the desperate environment as the unknown factor in the make-up." Besides intemperance, bad company, trashy novels, cheap theatres, cigarettes, gambling and "the law that fails to save the boy while there was time to make a useful citizen of him," are some of the reasons "that make boys bad." But not these alone, in the opinion of the author, for he adds:

"Lastly, but not least, the Church is to blame for deserting the poor in their need. It is an old story that the churches have moved uptown with the wealth and fashion, leaving the poor crowds to find their way to heaven as best they could, and that the crowds have paid them back in their own coin, by denying that they, the churches, know the way at all. The Church has something to answer for; but it is a healthy sign, at least, that it is accepting the responsibility and professing anxiety to meet it. In much of the best work done

among the poor and for the poor it has lately taken the lead, and it is not likely that any more of the churches will desert the downtown fields with the approval of Christian men and women at least."

The conclusions of the author are these :

"Looking back now over the field we have traversed, what is the verdict? Are we going backward or forward? To be standing still would be to lose ground. Nothing stands still in this community of ours, with its ever-swelling population, least of all the problem of the children of the poor. It got the start of our old indifference once, and we have had a long and wearisome race of it, running it down. But we have run it down. We are moving forward, and indifference will not again trap us into defeat. Evidence is multiplying on every hand to show that interest in the children is increasing. The personal service, that counts for so infinitely much more than money, is more freely given day by day, and no longer as a fashionable fad, but as a duty too long neglected. From the colleges young men and women are going forth to study the problem in a practical way that is full of promise. Charity is forgetting its petty jealousies and learning the lesson of organization and co-operation.

"'Looking back,' writes the Secretary of the Charity Organization Society, 'over the progress of the last ten years, the success seems large, while looking at our hopes and aims it often seems meagre.' The Church is coming up, no longer down, to its work among the poor. In the multiplication of brotherhoods and sisterhoods, of societies of Christian Endeavor, of King's Daughters, of efforts on every hand to reach the masses, the law of love, the only law that has real power to protect the poor, is receiving illustration day by day.

"The Fresh Air work, the boys' clubs, the Society for the Prevention of Cruelty to Children bear witness to it, and to the energy and resources that shall yet win the fight for us. They were born of New York's plight. The whole world shares in the good they have wrought. Kindergartens, industrial schools, baby nurseries are springing up everywhere. We have children's playgrounds, and we shall be getting more, if the promised small parks are yet in the future. Municipal progress has not kept step with private benevolence, but there is progress. New schools have been built this year and others are planned. We are beginning to understand that there are other and better ways of making citizens and voters than to grind them out through the political naturalization-mill at every

election. If the rum power has not lost its grip, it has not tightened it, at all events, in forty years. Then there was one saloon to every 90.8 inhabitants; to day there is one to every 236.42. The streets in the tenement districts, since I have penned the first lines of this book, have been paved and cleaned as never before, and new standards of decency set up for the poor who live there and for their children. Jersey Street, Poverty Gap, have disappeared, and an end has been put, for a time at least, to the foul business of refuse gathering at the dumps. Nothing stands still in New York. Conditions change so suddenly, under the pressure of new exigencies, that it is sometimes difficult to keep up with them. The fact that it is generally business which prompts the changes for the better has this drawback, that the community, knowing that relief is coming sooner or later, gets into the habit of waiting for it to come that way as the natural one. It is not always the natural way, and though relief comes with bustle and stir at last, it is sometimes too long delayed."

One lays down Mr. Riis's books with a somewhat dissatisfied feeling, in spite of all the advance that is noted. He cannot deny the statements contained in them, especially if his life is thrown among the people whose condition is portrayed. The pen-pictures and the results of the faithful camera describe all too well the repulsive scenes which are so familiar to the workers among "the children of the poor." One longs sometimes for the power to go into some of the East Side streets, and having placed the unfortunate tenants in better homes, compel the owners of the unhealthy buildings to live for a time in those ill-smelling, poorly ventilated structures, or else set fire to the entire row and, burning the buildings to the ground, force the owners either to erect suitable dwellings, or leave the ground free for the children to roam over as a pleasure-ground. Repulsive as many of the incidents are, it must be admitted that they are true to life. In conversation with Mr. Riis, whom it has been my pleasure to know intimately for a dozen of years, and with whom I have worked on many a police story, I said to him once, referring to "*How the Other Half Lives*":

"I do not deny any statements you have made; many of them are as familiar to me as to yourself; but it does not seem as if you had done full justice to the subject by omitting to mention the great good that is being accomplished by the churches, by charitable societies and by individuals." His answer was very suggestive and, to me, entirely conclusive:

"In spite of all that is being done, you are obliged to admit that the facts are true."

Mr. Riis was right. And the greater the shame that with all the legal and moral restraints available such an answer was possible. In the later book he has emphasized more the work of the Church and of Christians, and yet there is very much that remains to be done. "And individual effort and the influence of personal character in direct contact with the child," to use his own words, "is a great secret of success in all dealings with the poor." And this "Gospel of the hand," as another terms it, is being more effectively preached than ever before, since the Founder of Christianity "went about doing good." While as reticent as Mr. Riis in regard to the solving of the tenement-house problem, the writer feels that a long step will be taken towards its solution "when the rich know how the poor live, and the poor know how the rich work." It is not right to assume that all the virtue is among the "masses" nor yet among the "classes." I should be false to my own sense of justice, if I failed to acknowledge the great debt which the poor owe to hundreds of noble men and women, who constantly exchange the pleasures and comforts of their beautiful homes on the avenues for the disgusting side streets, and the often unpleasant tenement homes, where they visit; whose money is expended judiciously, but as freely as their sympathy.

Much harm has been done by well meaning but injudicious persons, who in presenting the seamy side of city life have painted it in the darkest colors. It is unjust to speak of every house below Fourteenth Street as a "tenement house," meaning by that one whose door is never closed, but is kept swinging constantly by little children and frowsy women running to and from grog-shops with pails and pitchers—as unjust as it would be to call every house a mansion that is above Fourteenth Street. There are homes on the East Side, as clean, as respectable, as home-like as any that I know; true, the surroundings are not so attractive, the furnishings of the homes are not so extravagant, but pleasant streets and costly furniture are not the only requisites of a desirable home. In many tenement homes there live the descendants, not far removed, of those who have been at the head of the social and financial world. There are as true hearts, as gentle hearts, as loving hearts among the middle and the lower classes as there are in the highest class in the city. Therefore, Christian workers and charitable workers should meet them, not with patronage, but with "a hand with a heart in it." The

hope of the future is with the children, as Mr. Riis has pointed out so plainly, and Society, as well as the little ones immediately interested, is under a great debt to this fearless, faithful man, who emphasizes his theories with many practical deeds of kindness to the children of the poor. Would that there were many like him, for—

It is not the things we have done here,
But the things that we have left undone,
That will give us the bitter heart-ache
At the setting of the sun.

JOHN B. DEVINS.

THE PEOPLE'S BATHS.*

ANIMATED by an earnest desire to elevate the lives of the working classes on the lines of personal cleanliness, the New York Association for Improving the Condition of the Poor, instituted inquiries in the autumn of 1890, at the instance of its President, Mr. John Paton, as to the best means that could be adopted to compass this end. The Association considered that the erection and maintenance of a bath-house for the people was not only greatly needed in New York, but would give expression to its ideas.

It was found that the City Mission and Tract Society had contemplated a plan to build such a structure in connection with its work, and had secured the nucleus of a fund for the purpose. But when the scheme was inquired into by its managers they decided to abandon it, for the spiritual aspect of their labors gave no promise of success, though they reiterated their impression of the desirability of providing public baths.

A conference of prominent members of the leading charitable associations of New York City was held by invitation at Mr. Paton's residence to consider the question. The following societies were represented at this meeting: The New York City Mission and Tract Society, The Protestant Episcopal City Mission, The Society for Prevention of Cruelty to Children, The New York Academy of Medicine, The Charity Organization Society, St. John's Guild and The New York Association for Improving the Condition of the Poor.

* A concise account of the establishment, on improved modern methods, of the first public bath-house in the United States, designed for the perennial use of spray baths.

After an interesting discussion it was unanimously resolved that the proposed plan be adopted and that the New York Association for Improving the Condition of the Poor, being the best equipped society for the purpose, be requested to undertake the work.

On Nov. 25, 1890, a meeting of the executive committee was held to discuss the subject. It was fully debated. The scheme was unanimously approved and the board of managers thereupon met to entertain the report of the committee. Mr. Wm. G. Hamilton, on behalf of the committee, reported that from inquiries made as to the feasibility of the plan, and from the favorable manner in which it had been received by many prominent people, he felt convinced that the establishment of perennial spray baths would prove to be of the greatest utility to the working classes of New York. He exhibited estimates and plans prepared by Messrs. J. C. Cady & Co., architects, of New York City. The report was approved and unanimously accepted.

The City Mission and Tract Society offered to the association a plot of land adjoining the Broome Street Tabernacle for the purpose of erecting and maintaining thereon a public bath-house. The offer was accepted in the kindly spirit in which it was made, and measures immediately taken for the erection of a model bath-house as specified in the plans submitted.

The structure was completed during the following summer, and on the 17th of August, 1891, it was handed over to the Association by the architects, and the baths were formally opened on that day with appropriate ceremonies by Mr. John Paton, the president of the association, in the presence of many influential citizens.

An address was made by the president, tracing in pleasing outline the progress of the enterprise from its inception and making special mention of the conspicuous services rendered by Mr. Wm. G. Hamilton, the chairman of the committee, to whom the success of the undertaking was largely due. A short poem from the pen of Gouverneur M. Smith, M.D., of the committee, commemorative of the occasion was then read and much appreciated. The exercises closed with a few pertinent remarks from Mr. Hamilton and other interested spectators. "The People's Bath-House" was thus dedicated and thrown open to the public under the appropriate motto, "Cleanliness next to Godliness."

"The People's Bath House" stands in Centre Market Place, near Broome Street, in the midst of a large tenement-house district and

adjacent to an industrial centre, where a mechanical and laboring population of a cosmopolitan character is constantly employed. It is substantially constructed of brick and iron, two stories in height, and presents an attractive appearance. The walls are of white enamel brick, strong iron beams support the floors, the roof and bath rooms are of iron. Brick, cement and slate have been much used in the interior, and light-colored brick compose a façade as striking as it is ornamental. The building is set off by many cheerful windows and an expansive arch spans the doorway. The sanitary appliances are complete. Designed for the accommodation of both sexes, the baths on the main floor are equally divided, nine spray baths being allotted to each. There is one general entrance, but separate waiting rooms, one for men and the other for women; from these each in turn goes to the baths, which are completely shut off from the adjoining compartments. In the rear of the main section there are three bath-tubs, two for females and one for males, the former principally used by mothers with young children. The basement contains nine spray baths. They are all reserved for males and constructed precisely similar to those on the main floor. The engine is specially strong and durable, and a powerful boiler heats the water for the whole building. Croton water is used and an artesian well sunk within the building, which insures a full supply, never failing and pure. Improved laundry machinery and ventilating apparatus is also placed in the basement, and all towels in use are washed upon the premises. Every inch of space is economized. The whole structure is a model in its way and a compact embodiment of architectural and mechanical skill. Solidity is its great characteristic, and a glance at the building will convince any one that it is certainly well adapted for perennial baths. A large skylight gives light to the bath-rooms above; there is gas for those below, and the most improved methods of sanitary engineering have been adopted and skilfully executed. The fine appearance of the exterior is matched by the comfort and attractiveness manifested within. All idea of patronage is avoided and the bath-house, as it stands, is both an ornament and a pride.

A bather occupies his compartment for twenty minutes. This is ample time for a comfortable bath. He receives a towel and a cake of soap and the fee for the bath is five cents. A mother with little children counts as one, and so much is this privilege appreciated that the tubs are in constant use the year round.

The bath-house is under the superintendence of Mr. R. E. Taylor. The management is excellent. Cleanliness and economy are strictly observed, and an atmosphere of comfort pervades the establishment. The floors and walls are as clean and bright as the kitchen of an American housewife, and the brass-work shines like her tins. A competent matron cares for the women. A man of experience looks after the men. The police authorities have kindly detailed an officer as a regular attendant and perfect order is maintained.

It was opened as a tentative scheme, but it has far surpassed the expectations of its founders and has now become an institution. No one who has ever taken the spray baths has renounced their use. From their inception they have been successful and enlisted popular interest, and it is most gratifying to find that they are regularly used by those citizens whom they were designed to benefit. But the best feature noticeable is the increasing number of females using them. At first the novelty of spray bathing had a repellent tendency, but gradually its benefits were discovered and all the women who have used them are pleased to return. On the day of dedication 100 bathers were awaiting the close of the exercises, and during the remaining fourteen days of the month more than 4000 baths were given. During the following six months, and while the baths were still a novelty, they continued to be freely used. The number for the first six and one-half months aggregated 21,749, and from the day of opening, on August 17, 1891, till December 31, 1892, a period of sixteen and one-half months, 80,120 bathers were accommodated. They are thus divided: Men, 56,314; women, 9496; boys, 7952; girls, 2824; children, free, 3534; total, 80,120.

The greatest number given in any one day was 932, and in three consecutive days in July, during intense heat, 2760 bathers were furnished with the welcome comfort of a refreshing bath. Under the present management the practical service of these baths is being developed, and their continued use ought to become an educational agency of inestimable value to the working people. From many influential sources encouraging reports have been received of their beneficial tendency, and close observation of a disinterested character has proved that the establishment of the "People's Baths" has had a noticeable effect in improving the moral condition of the residents of the neighborhood.

F. S. LONGWORTH.

EDITORIAL NOTES.

THE portrait used as frontispiece of this number is that of the President of the Twentieth National Conference of Charities and Correction, Mr. H. H. Hart, Secretary of the Minnesota State Board of Charities. Mr. Hart's work in the National Conferences as well as in his own State has been that of a thorough and successful student and reformer. He is one of the foremost of the young men in this field—trained, energetic, courageous, tactful, capable. It is such men who are in demand as active workers in this field. He has taken hold of the work of the next Conference in a spirit which promises success.

ONE of the greatest reforms in the history of the State of New York has been accomplished recently. On December 10, 1892, the insane remaining in the county poorhouses were removed to the State hospitals for the insane, under the provisions of the "State Care Act" of 1890. The credit for this reform is due in large measure to the State Charities Aid Association of New York.

THE Women's Reformatory mentioned in Mr. Shaw's notes last month, is for New York County only, and not for New York and Westchester Counties as stated, though the institution may be located in either New York or Westchester County.

THE Columbian Association of Housekeepers (Chicago) has established an Emergency Bureau, which it is believed by the promoters will assist in solving the servant-girl problem. There is an office, centrally located, where women and men desiring work can register, paying a small fee to help defray necessary expenses, and where housekeepers needing special help in emergencies can apply, they also paying a fee, with a reasonable certainty of getting skilled workers. From this bureau it is expected all men and women who are skilled in special kinds of work, desiring to earn money but unable for any reason to enter regular domestic service, can get employment by the day or the hour. "Think of the joy to the overworked housekeeper," says an advocate of the bureau, "at being able to turn her mending all over to one skilled in the art, once in a fortnight, or the relief of having all the birthday, Thanksgiving and Christmas baking and cooking done by one who is neither anxious nor overworked."

Harper's Weekly (December 10th) takes a rather illogical view in regard to giving. To the benevolently inclined it commends the lessons which the charity organization societies are trying to teach. "There is too much careless giving," the editor says, "for charity no doubt often breeds mendicancy, and if there is to be giving it ought to be thoughtful, to the end that it may do good and not evil." But for those who are "careless of the misfortunes of their neighbors," he has other advice. "Let them open their hearts when they will, thoughtlessly or not as it may chance." He adopts the mediæval standard in measuring the value of giving—the good of the giver and not that of the recipient—with the apology that the gifts of the spasmodically generous are so few that they cannot work much harm. And he falls into the error of supposing that charity and almsgiving are synonymous; that the "child of poverty" needs only, or most, the Thanksgiving turkey; that the purse must always open with the heart. Certainly, charity—love for one's neighbor—should never be discouraged, but indiscriminate almsgiving either by the benevolently inclined or by those who are not, must ever be discouraged, and is never defensible when it is possible for the giver to know whether it will encourage beggary or lead to self-help.

It will give surprise and sorrow to many to learn of the death of Mrs. Frances Jacobs, for several years Secretary of the Denver Charity Organization Society, "Her life," says President H. H. Hart, "was an inspiration and her death a national loss." She was chosen Secretary of the Denver Society of Charities after its organization and continued to fill that office until sickness a few months before her death obliged her to leave it. Her work in Denver has been a most noble one, and her presence and influence at the National Conferences will be greatly missed. She died at the Marquette Sanitarium, in Denver, Thursday, November 3d.

THE CHARITY ORGANIZATION SOCIETY.

NOTES AND GLEANINGS

THE following information is derived from the last report of the General Secretary and other sources :

The work of the Society for the past month has resumed its largest proportions, being exceedingly active not only with the usual enlargement of work at this season, but with the necessary preparations for the close of the year. Active co-operation has been renewed on the part of constituent societies, and especially of the churches and individual members. The marked feature of the work of the month was the falling off in the number of homeless cases as compared with previous seasons, which can probably be accounted for by the reports which are received of the presence of unusual crowds of such persons in Chicago at the present time, attracted thither by the hope of work or gain by reason of the approaching Columbian Exposition. It is reported that the increase of petty crimes and beggary in that city is beyond all previous experience.

The Society has undertaken to co-operate with the Department of Labor at Washington in the investigation authorized by Congress into the condition of the slums in New York City. This is part of a general inquiry to be instituted in all large cities of the United States, the result of which is to be compared with existing similar conditions in different European cities.

The Hebrew Sheltering Guardian Society, Eleventh Avenue and 151st Street, has opened a new building, doubling its capacity. St. Raphael's Benevolent Society has opened a house at 113 Waverley Place for the care of Italian immigrants. A new building has been commenced for the occupation of the Post-Graduate Medical School and Hospital and the corner-stone has recently been laid with appropriate exercises.

A Conference of the managers of Day Nurseries from all parts of the country has been held in this city, in which this Society was represented, to consider the different phases of work relative to the conduct and management of Crèches and Day Nurseries. The

meetings continued two days and drew a large attendance from many States and cities. The outcome of the Conference was the formation of a National League of Crèches and Day Nurseries which promises much for the increase and improvement of this branch of charitable work.

The New York City Mission and Tract Society held its annual meeting on December 18th, in the Fifth Avenue Presbyterian Church; and an impressive effect was produced by the presence upon the platform of some sixty of its ministers, missionaries and trained nurses, many of whom made five-minute addresses explanatory of their work.

The Shelter for Respectable Girls, 150 West 14th Street, held on December 7th and 8th a fair for the benefit of its treasury.

The managers of St. Luke's Hospital have selected an architect for its new buildings on Cathedral Heights, and virtually determined upon the plans, which are based upon the "Pavilion System." The buildings first to be erected will provide room for 350 patients, besides administration offices and accommodations for attendants and officers.

The National Prison Association has held its annual meeting for this year in Baltimore. It was presided over by ex-President Hayes, and participated in by nearly all the well-known experts in prison management of the country. The reports of its proceedings will form a valuable addition to the scientific literature on the subject of penology.

New Charity Organization Societies are reported as having been formed in Providence, R. I.; Flushing, N. Y.; St. Paul, Minn., and Seattle, Wash., all of which are in correspondence with the New York Society.

The charitable community of New York City has met with a great loss in the death of Charles James Wills of the St. Andrew's Brotherhood, and Layman-in-Charge of Epiphany House in Stanton Street.

The Society was again solicited to co-operate with the Christmas Society in undertaking to distribute Christmas gifts in the Madison Square Garden to 20,000 children at which it hoped to avoid the mistakes and disorder of the similar distribution of last year, the criticisms upon which were given in full in the CHARITIES REVIEW for January, 1892. After consideration by the Council the following letter was addressed to that society :

NEW YORK, December 8, 1892.

Mr. Oliver Sumner Teall, President of the Christmas Society:

DEAR SIR:—You ask the Charity Organization Society to aid you in securing children for the proposed entertainment of the Christmas Society in Madison Square Garden on Christmas next, and tell me that this year the entire Garden will be thrown open to the children who are to receive gifts, and that, profiting by last year's experience, you can insure complete order in their distribution.

We recognize the kindly motive which inspires you and your associates to give poor children "a happy hour," and have sought to find some conditions under which we could properly aid you. But the more we have considered it the more we are convinced that, with all the aid that our charitable societies and churches could give you, only a small part of those children whom you seek to benefit could be found, that is, those "20,000 poor children" who otherwise "would receive no presents, and probably would not even know that it was Christmas." You would, therefore, be forced either to abandon the entertainment or make it indiscriminate. Nor are we at all satisfied that, with every precaution you can take, the disorder which attended last year's festival could be entirely avoided.

Aside from this question of indiscriminate giving, however, we frankly look with disfavor upon the project of making a hippodrome of the Christian Christmas festival. The spirit of Christmas is the coming together of the giver and the receiver in a kindly personal relation, in the home, in the Sunday-school or Mission School, in little gatherings of the helpers and the helped. This plan of taking Madison Square Garden and 300 policeman in order that toys may be strewn among thousands can never be a useful or impressive Christmas service. It is ostentatious. It stimulates greed. It involves a loss of self-respect in encouraging the struggle to get something for nothing (if only a toy) out of the unknown rich.

Others may differ with us in these views, but if so, another question will still remain open—that is, whether the personal service and money attracted to the Christmas Society is not, at least in part, diverted from other less ostentatious means of making the children happier which promise more permanent good.

Inasmuch, therefore, as we could not aid you in sending children without thereby seeming to approve the scheme of the Christmas Society, and with our best endeavors could find but few of the children you seek, we cannot give you the aid you desire. We shall, nevertheless, watch the result of this year's festival with interest, and shall rejoice with you and your associates in so far as you are able to minimize and meet objections which were urged against it last year, some of which, however, seem to us inseparable from the project.

Very respectfully yours,

ROBERT W. DEFOREST, President.

The distribution took place as proposed but the reports of it by the daily papers were in general condemnation of the affair. The following editorial from the *Post* is a fair sample of the comments thereon:

The second annual distribution of gifts by the Christmas Society, of which Oliver Sumner Teall is President, took place yesterday afternoon in Madison Square Garden. Fully 20,000 children were present, besides a large number of

grown people who came to assist in the struggle for prizes. There were 250 policemen present, but they were utterly unable to prevent riotous conduct and maintain order in the scramble for prizes. When the signal for the distribution of prizes was given, there was a terrible crush. Small children were trampled down by the larger ones, the weaker were robbed by the stronger, clothing was torn and many injuries were inflicted. According to a morning paper, "It was a frightful spectacle." A large part of the toys were ruined in the rush. Many children were unable to get toys, while others got an abundance. Outside the Garden the police in many instances were unable to protect the weaker children from the marauding assaults of the larger and stronger.

Thanksgiving and Christmas dinners were provided with accustomed liberality by the benevolent societies and institutions which are in the habit of annually providing these feasts.

Another ineffectual attempt has been made to secure from the Board of Estimate and Apportionment an appropriation for carrying out the law of 1886, authorizing the establishment of Municipal Lodging-Houses. The reasons for the opposition of the city authorities to this greatly needed auxiliary to the charitable system of the city are beyond the comprehension of the average citizen.

So-called charities, either mythical or of doubtful reputation, are particularly active at this season, and much circumspection is necessary on the part of all persons who are solicited to contribute to enterprises of whose merits they are not personally fully informed.

Statistics for November.

THE DISTRICT COMMITTEES' REPORT.

Cases received and recorded.....	409	Times temporary work has been secured.....	87
Placed in Hospitals, Asylums, etc.....	9	Frauds exposed or suppressed.....	3
Placed in charge of Churches or Societies.....	41	Investigations for Hospitals, Ch'ches, etc.....	192
Procured relief for.....	165	Friendly Visitors on Duty.....	38
Secured permanent work for.....	19		

Street Beggars.

The special officers to assist or suppress street beggars have dealt with 53 cases,

CLASSIFIED AS FOLLOWS:

- 21 House-to-house beggars.
- 2 Specially investigated.
- 30 Side-walk beggars.

RESIDING:

- 24 In cheap lodging-houses.
- 13 In their own homes.
- 12 In station-houses.
- 1 Gave false address.
- 1 Refused address.

THEIR PHYSICAL CONDITION:

- 36 (or 70 per cent.) able-bodied.
- 1 Sick and Aged.
- 14 Blind or crippled, but able to help support themselves.

INVESTIGATION SHOWED:

- 29 Shiftless and idle.
- 22 Dissolute and vicious.

RESULTS:—25 were warned to cease begging; 20 committed; aggregate number of months, 93.

REPORTS FROM OTHER SOCIETIES.

POUGHKEEPSIE, N. Y.—Society is now dormant and no prospect of its immediate revival.

NEWTON ASSOCIATED CHARITIES.—A paid Secretary has been employed. The work of the Society has been greatly increased. There are seventy-five organizations doing charitable work in Newton, but as yet little co-operation. A penny-savings system is in operation. Number of cases registered last year, 86; 36 of these have become self-supporting; 16 are willing beggars; 20 need more or less help. Labor bureau maintained.

TERRE HAUTE ORGANIZED CHARITIES.—The Society has come into closer contact with the institutions of the city. It dealt with 48 children this year, 20 of whom were placed in an orphans' home, and most of them thence placed in a private family; 8 were placed directly in homes. Seven families, representing 28 individuals, made self-supporting. An effort is being made to raise \$5000 to build a Friendly Inn, with laundry and wood-yard.

INDIANAPOLIS CHARITY ORGANIZATION SOCIETY.—At a meeting of the subscribing members of the Society, November 23, 1892, it was resolved that every society in the city which undertakes to distribute relief ought to be represented at the weekly meeting of the District Committee.

JANESVILLE, WIS.—“Our Association is working harmoniously and faithfully. Janesville is so blessed at present that we have comparatively few applications for assistance and for these few we have no difficulty in finding ample funds. We have a strong corps of visitors in the various wards and each case of need receives prompt attention.”

BALTIMORE CHARITY ORGANIZATION SOCIETY.—Dr. Welsh, of the Johns Hopkins Hospital, read a paper at the annual meeting of the Society, in November, on Sanitation, and the Society has asked the Health Committee, the leading civil engineer and Dr. Ira Remsen, of the Johns Hopkins University, to act as a committee to carry out the suggestions of his paper.

LOUISVILLE CHARITY ORGANIZATION SOCIETY.—Progress has been made toward complete co-operation with relief-giving societies and

public officials. A fund is maintained for emergency cases. Little progress has been made in getting those who are willing to do the true work of the friendly visitor. The Wayfarers' Rest, an adjunct of the Society, sheltered 1234 men, for 190 of whom permanent employment was found; 8981 lodgings were furnished and 25,237 meals. The inmates in exchange for their lodgings and meals made 16,441 barrels of kindling-wood. The "Rest" was self-supporting.

NEW ORLEANS CONFERENCE OF CHARITIES.—The Conference employs a registrar, clerk and two "investigators." A lack of "efficient helpers" is lamented. Persons reported by the visitors as worthy of assistance are recommended to an associated organization, the Ladies' Non-Sectarian Aid Society, which aided during the year 2684 persons; rations distributed, 5354 persons; lunches to homeless men and women, 3518; bowls of bean porridge given to 4000 persons; transportation, clothing, coal, etc., given to over 500 persons. The Cotton Exchange turned over to the Conference \$2000 for relief of fire sufferers.

DENVER CHARITY ORGANIZATION SOCIETY.—The Society received an appropriation of \$10,000 from the city of Denver. It is in close co-operation with a great number of the charitable societies of Denver, many of which report to the Charity Organization Society and receive support from it, or through it, as the report shows. The Society has suffered a great loss in the recent death of Mrs. Frances Jacobs, the Secretary, known to charity-workers all over this country. Mrs. Jacobs has left such an impress upon the charitable community of that city that a "Frances Jacobs Hospital" has been inaugurated as a memorial to her; the erection of which supplies a much needed benevolent resource in that enterprising city.

REPORT OF THE DEPOSITS OF THE PENNY PROVIDENT FUND.

DECEMBER 1, 1892.

STATIONS.	DEPOSITORS.	AMOUNT.
1st District, 150 Nassau st.....	17	11.70
4th " 29 East 9th st.....	79	58.93
6th " 1473 Broadway.....	7	5.51
7th " 214 East 43d st.....	384	38.57
10th " 165 W. 127th st.....	20	22.82
St. George's, 207 East 16th st.....	395	204.89
Holy Trinity, 46 East 43d st.....	84	83.51
Judson Memorial, So. Washington Sq.....	118	99.38
Working Girls' Prog. Club, 229 E. 19th st.....	100	236.29
Girls' Endeavor Society, 59 Morton st.....	70	29.75
Trinity Parish, 211 Fulton st.....	20	2.77
Church of Reconciliation, 248 E. 31st st.....	105	124.02
Holy Cross Mission, Ave. C and 4th st.....	30	16.32
Galilee Mission, 340 East 23d st.....	700	191.80
United States Savings Bank, 1048 Third ave.....	3,768	1,561.53
St. Bartholomew's Parish House, 209 E. 42d st.....	780	570.15
Mrs. J. Fellowes Tapley, 64 Clinton Place.....	30	21.76
Cold Spring Harbor, N. Y.....	10	25.35
Mrs. Fred'k Hoffmann, 40 East 112th st.....	10	5.00
Thread Needle Club, 79 Second ave.....	40	24.74
Enterprise Club, 136 East 12th st.....	35	19.10
Grace Parish, 132 East 14th st.....	183	466.28
Taylor's Restaurant (St. Denis Hotel).....	12	17.70
St. Chrysostom's Chapel, 7th ave. and 39th st.....	350	102.62
Grace Parish Benevolent Soc., 132 E. 14th.....	40	21.27
St. George's Girls' Friendly Soc., 207 E. 16th st.....	40	51.43
St. John's Chapel, 34 Varick st.....	150	185.31
The Steadfast Club, 123 E. 113th st.....	70	142.76
Good Will Club, 278 President st., Brooklyn.....	40	20.47
Endeavor Club, Red Hook Point, Brooklyn.....	10	4.60
Working Girls' Friendly Club, 159 E. 74th st.....	103	71.75
Riverdale Library Ass'n, Riverdale, N. Y.....	100	52.96
Unitarian Mission School, 14 Fourth ave.....	75	35.93
Church of Heavenly Rest, 314 East 46th st.....	314	480.93
All Souls' Unitarian Ch., 4th ave. and 20th st.....	10	4.28
Far and Near Club, 40 Gouverneur st.....	50	50.29
Rivington St. Station, 95 Rivington st.....	300	318.72
St. Michael's Church, 225 W. 99th st.....	160	184.69
Woman's Branch of N. Y. City Mission:		
Broome St. Station, 395 Broome st.....	96	180.36
Olivet Station, 63 Second st.....	186	83.21
DeWitt Mem. Station, 280 Rivington st.....	549	801.01
7th Pres. Ch., 138 Broome st.....	60	106.51
Second German Baptist Ch., — W. 43d st.....	60	22.83
Brick Ch. Branch School, 228 W. 35th st.....	95	108.96
Middle Dutch Church, 14 Lafayette Pl.....	428	317.48
Working Girls' Soc. of 38th St., 222 W. 38th st.....	160	71.92
Emmanuel Church, 307 E. 112th st.....	280	31.26
Columbia Club, 245 West 55th st.....	50	78.34
St. Augustine's Chapel, 106 E. Houston st.....	2,268	562.70
Industrial Soc., 73 Willow ave., Hoboken.....	80	113.91
East Side Chapel, 404 E. 15th st.....	161	209.15
1st Ref'd Epis. Ch., Madison ave. and 53th st.....	100	68.84
St. Ann's Parish Guild, 7 W. 18th st.....	15	10.00
Manhattan Work. Girls' Soc., 440 E. 57th st.....	30	56.08
The Ivy Club, 244 W. 26th st.....	115	111.06
Sunnyside Day Nursery, 51 Prospect pl.....	20	23.41
Messenger Boys' Reading Room, 380 4th av.....	15	5.69
Calvary Chapel, 230 E. 23d st.....	40	27.25
Emma Lazarus Club, 58 St. Mark's pl.....	12	12.14
Sheltering Arms, 604 W. 129th st.....	72	120.09
Helping Hand Society, Allegheny, Pa.....	45	45.60
Pittsburg Newsboys' Home, Pittsburg, Pa.....	50	75.00
Mariners' Temple, 1 Henry st.....	40	10.00
St. Mary's Girls' Friendly Soc'y, Classon and Willoughby aves., Brooklyn.....	35	17.68

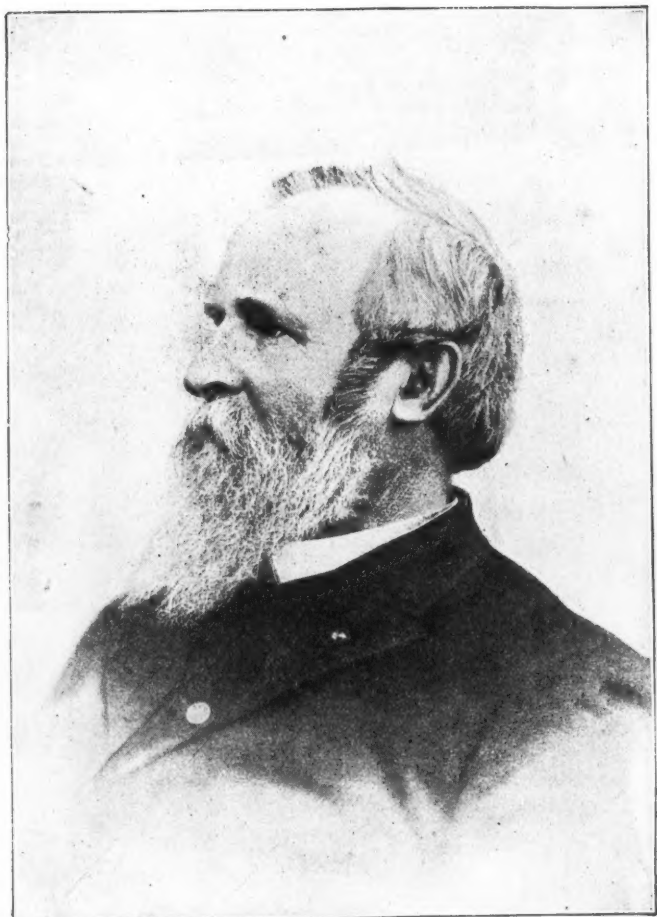
STATIONS.	DEPOSITORS.	AMOUNT.
Stern Bros., 32 West 23d st.	225	411.72
St. Mary's Lawrence st., Manhattanville.	133	177.08
Ref. Ch. Mott Haven, 3d ave. and 146th st.	25	14.36
St. Michael's Girls' Friendly Society, 160 N. 5th st., B'klyn.	5	3.61
Miss M. R. Samuel, 218 E. 46th st.	20	7.02
St. Clement's School, Henderson, Ky.	25	30.00
Bethlehem Chapel, 196 Bleeker st.	20	43.68
Trenton Work. Girls' Soc'y, 112 N. Montgomery st., Trenton, N. J.	30	6.59
Mess. Boys' Station, 113 Fulton st.	5	2.98
Annex Club, 124 Roosevelt st.	35	34.04
H. O'Neill & Co., 329 6th ave.	215	220.45
Ch. of the Holy Communion, 324 6th ave.	151	233.02
Grace Church, The Heights, Brooklyn	120	109.16
Church of the Merciful Saviour, Madison st., near 10th, Louis ville, Ky.	45	10.00
Madison Mission, 309 Madison st.	190	43.94
Loyal Temperance Legion, Co. A., Florence, N. J.	60	112.88
The Folds, 92d st., and 8th ave.	40	24.89
United Workers and Woman's Exchange, 49 Pearl st., Hartford, Conn.	75	36.13
Young Women's Hebrew Ass'n, 206 E. B'way.	20	6.59
Greenwich, Conn.	175	104.21
Church of the Ascension, 5th ave. and 10th st.	20	161.12
Bethlehem Mutual Improvement Club, 196 Bleeker st.	30	26.85
West Side Savings Bank, 56 Sixth ave.	900	707.04
House of Prayer Mission, 13 State st., Newark, N. J.	150	172.61
St. Mark's Mission, 288 E. 10th st.	281	189.46
Boys' Club, 57 E. 91st st.	10	8.82
Church of Disciples of Christ, 323 W. 56th st.	150	223.32
Charles E. Davis, 79 Jefferson Market.	65	69.96
Good Will Club, Hartford, Conn.	140	34.75
St. Andrew's Girls' Friendly Society, 127th street and 5th ave	30	17.31
Plymouth, 13 and 15 Hicks st., B'klyn.	574	1,173.79
Industrial School No. 10, 125 Lewis st.	151	100.20
St. Mark's Mission, Philadelphia, Pa.	20	36.57
Library, N. Y. Bible and Fruit Mission, 416 E. 26th st.	45	13.94
Lodging-House, N. Y. Bible and Fruit Mission, 416 E. 26th st.	10	10.00
Industrial School, No. 11, 52d an. and 2d ave.	140	27.56
Inwood, N. Y. City.	10	5.00
Neighborhood Guild, 147 Forsyth st.	2	93.23
Workingman's School, 109 W. 54th st.	85	46.17
Girls' Friendly Soc., Cold Spring, N. Y.	32	26.02
Hudson St. Station, 362-364 Hudson st.	300	372.42
Industrial School No. 1, 552 First ave.	56	4.71
Bethlehem Band, 196 Bleeker st.	25	70.63
West End Working Girls' Society, 159 W. 63d st.	50	36.62
Chapel of Zion and St. Timothy, 418 W. 41st st.	10	5.00
Prospect Hill Club, 113 E. 45th st.	20	16.06
Charity Organiz. Soc'y, Lockport, N. Y.	100	103.63
Chapel of the Messiah, 94th st. and Second ave.	15	6.29
Grace Church, Utica, N. Y.	120	108.23
The Playground, 11th ave. and 50th st.	200	22.21
Young People's Association, 1149 1st ave.	125	87.34
Sweet, Orr & Co., Newburgh, N. Y.	100	26.70
Simpson, Crawford & Simpson, 809 6th ave.	300	459.94
Anchor Club, Jersey City.	5	10.45
Greenwood Lake Mission, Greenwood Lake, N. Y.	25	5.95
Pansy Club, 355 E. 62d st.	33	25.37
Industrial School No. 6, 125 Allen st.	94	92.18
St. Mark's Mission, West Orange, N. J.	10	10.00
St. Peter's Church, State st., Brooklyn	50	72.93
Le Boutillier Bros., 14 E. 14th st.	107	63.60
St. Clement's Sewing School, 9 University Place	105	32.30
Bedford St. Mission, 619 Alaska st., Phila.	10	1.77
Warburton Chapel Mission, Hartford, Conn.	40	90.00
St. John's Church, Bridgeport, Conn.	10	2.80
Church of the Messiah, Greene and Clermont aves., Brooklyn, N. Y.	105	72.29
Park Ave. Chapel, Brooklyn, N. Y.	21	12.00
DeWitt Chapel, 180 West 29th st.	125	172.67
Calvary M. E. Church, 129th st. and 7th ave.	20	16.90
St. Luke's Girls' Friendly Society, Utica, N. Y.	30	12.40
Calvary Baptist Branch, 68th st. and Western Boulevard.	102	110.92
The Boys' Club, 125 St. Mark's pl.	222	91.63
Madison Sq. Ch. House, 430 Third ave.	15	97.25
Industrial School No. 2, 418 West 41st st.	85	38.75
Lenox Hill Club, 163 E. 70th st.	5	4.00
Free Reformed Sunday School, Grand St., Jersey City, N. J.	245	108.31
Boys' Club, Portland, Me.	22	19.85
Associated Charities, Wilmington, Del.	609	495.34
Riverside Association, 50 West End ave.	79	60.48

STATIONS.	DEPOSITORS.	AMOUNT.
Emmanuel Sisterhood Mission School, 43d st and Fifth ave.....	40	21.22
Good Will Chapel, 221 East 51st st.....	28	33.80
Allen Memorial, 91 Rivington st.....	166	38.10
Boys' Club, Lake Forest, Ill.....	20	10.00
Afro-American Penny Savings Bank, Hampton, Va.....	50	96.44
Boys' Mutual League, Washington ave., and 176th st.....	20	11.82
Home Library No. 4, 38 Cherry st.....	30	1.84
Dolphin Jute Mills, Paterson, N. J.....	91	55.47
Hull-House, Chicago, Ill.....	296	154.00
St. Paul's, Clinton St., Brooklyn.....	20	20.50
St. Faith's Club, 9 University Place.....	5	5.50
First Pres. Ind. School, Saginaw, Mich.....	10	20.50
C. O. S., Ithaca, N. Y.....	50	68.85
Boys' Club, 480 Third Ave.....	5	6.30
Far and Near Club, Rochester, N. Y.....	10	25.00
Waterbury, Conn.....	725	297.13
Working Girls' Circle of Jersey City, Jersey City, N. J.....	50	60.31
Bay Ridge Free Library, Bay Ridge, N. Y.....	75	173.01
St. Paul's M. E. Church, Richard and Sullivan sts., Brooklyn, N. Y.	52	17.70
Albany Boys' Club, 19 North Pearl st., Albany, N. Y.....	123	47.00
Nyack, N. Y.....	43	57.80
Girls' Working Club, Portchester, N. Y.....	5	5.00
Fort Wayne Relief Union, Fort Wayne, Ind.....	25	34.59
South Pres. Chapel, 24th st., between 3d and 4th aves., Brook-		
lyn, N. Y.....	74	26.63
St. Andrew's G. F. S., Wilmington, Del.....	35	45.00
St. Paul's G. F. S., Rochester, N. Y.....	30	40.50
Branch of the Y. W. C. A., 1509 Broadway.....		10.00
Grace Church, Orange, N. J.....	30	26.00
E. Ridley & Sons, Grand and Allen sts.....	36	25.24
Pike st. Station, 34 Pike st.....	10	7.54
Industrial Schools of the Children's Aid Society:		
Astor Memorial, 256 Mott st.....	13	10.00
Avenue B, 533 E. 16th st.....	116	21.50
Sullivan st., 221 Sullivan st.....	63	5.00
Duane st., 9 Duane st.....	49	10.85
East River, 247 E. 44th st.....	205	47.85
East Side, 287 E. Broadway.....	103	25.00
Eleventh Ward, 295 8th st.....	43	20.50
Fourth Ward, 28 Pike st.....		5.00
Fifth Ward, 36 Beach st.....		5.00
Fifty-second st., 573 W. 53d st.....	221	79.34
German, 272 2d st.....	108	28.31
Henrietta, 215 E. 21st st.....	93	40.00
Italian, 156 Leonard st.....	328	101.88
Jones Memorial, 407 E. 73d st.....	312	14.97
Phelps, 314 E. 35th st.....		5.00
Rhineland, 350 E. 88th st.....		5.00
Sixth st., 632 6th st.....	38	17.80
West Side, 201 W. 32d st.....	80	13.15
West Side Italian, 24 Sullivan st.....		5.00
Sixty-fourth st., 307 W. 64th st.....		5.00
Notre Dame Club, 293 W. 14th st.....	17	24.80
King's Daughters and Sons, Tenement House Chapter, 77 Madi-		
son st.....	90	25.00
Second st. Working Girls' Society, 6 2d st.....		5.00
Knox Memorial, 514 Ninth Avenue.....	38	10.00
Missione Dello Spirito Santo, 29 Front st., Brooklyn.....		19.22
St. Thomas' Girls' Friendly Society, 290 E. 59th st.....		10.00
St. Paul's Church Mothers' Meetings, Rochester, N.Y.....		5.00
St. Thomas' Chapel, 230 E. 59th st.....	108	15.00
All Angels' Parish House, 155 W. 61st st.....		25.00
Amount due depositors in 15 closed stations.....		87.05

201 Stations.

26,405

\$18,025.86.



From his favorite photograph.

THE LATE RUTHERFORD B. HAYES.